

# THE LILY

DEVOTED TO THE INTERESTS OF WOMAN.

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## THE LILY.

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For The Lily.

Chivalry vs. Woman's Enfranchisement.

NUMBER THREE.

We are not quite done with our Southern Reviewer. It may be remembered that we left him where he was working himself into a passion on the question of aptitudes to means and ends, and just as he had been delivered of the profoundly logical deduction that as sex and color are not accidental, therefore sex and color are not irrelevant to questions of government; or, in other words, that therefore the relative rights of individuals are to be regulated according to sex and color. He directs no little of his force to illustrate the practical folly of overlooking the rule of aptitudes, but not a word to show how the sex or the color of the skin, and of the hair and eyes, has any possible connection with individual aptitudes for self-government. He seems to have left that part of his subject without attempts at amplitude, either because his sagacity enabled him to catch a glance at the incongruity of his proposition, or his intellectual obstinacy totally shut it from view. Which condition may have been the true one, is not of sufficient importance to challenge speculation. It is enough for our present purpose to know that he abruptly passed to another position having no connection with the former. So we must part company with him on that, and follow him to another field of labor.

Here we find him in his more undisguised and natural attitude—all pretensions of religion and morals thrown aside, he stands revealed, himself the ruffian. The blood-hound never displayed an appetite more voracious—his mouth never watered from his out-hanging tongue, more greedily for blood, than marks the slobbering jaws of our Reviewer, as he gluts his ferocious appetites over woman's inability to withstand man's brute violence and animal strength. But we must let him give his own picture. Justice cannot be done without. Here it is:

"We of the conservatives who judge of the uses of things by their aptitudes, can read woman's duties any where better than in an election crowd, scuffling with Caffee for a vote. Imagine the lovely Miss Caroline, the fascinating Miss Martha, elbowing Sambo for the stump—all being equal, and no respect for persons to be expected, the natural conclusion is that Miss Caroline or Martha being indisputably corporally weaker than Sambo, would be thrust into the mud. "Hello da, Miss Caroline, git two teef knock out, and Miss Martha have a black eye and bloody nose! Well, wha for I stop for dat? Ebery man must help he-

self. I get de stump, any how, and so, fellow-citizens, Sambo will show how Miss Marta deserve what she git." Or, let us suppose them hoisted through this dirty work. The member is chaired—syme fair lady, some Mrs. or Miss Paulina Davis, who we see figures as President of the last Convention—or of her Vices, Angelina Grinke Weld or Lucretia Mott—let us imagine the gentle Paulina, Angelina or Lucretia, fairly pitted in the Senate against Mr. Foote, for instance, or Mr. Benton, or the valorous Houston, or any other patriot whom luck and electioneering have foisted there.

We do not doubt their forensic power in the war of words. And again we beg to defer a little the question of intellect; but are the ladies ready for a boxing match? Such things happen sometimes; and though it is not impossible that the fair Paulina, Angelina and Lucretia, might have the courage to face a pistol, have they the strength to resist a blow?"

The reader will please pardon so long a quotation. The whole picture, with all its disgusting and revolting shades and shadows, could not otherwise be displayed with fidelity. The character of the intellectual and social habitudes, which lie in the back ground, would be invisible without it.—And all these things have a certain importance to the subject itself, sufficient to entitle them to be passed in review. The mere beastly motives, and the disposing tendency to a brutal standard, might be lost sight of, or less appreciated than they merit. The importance of this view becomes more apparent when we consider that the character of this antagonist is not the exception, but the type of the whole class. There may be differences in degree, but the outlines and general filling up are similar. In this case, exhibited, as they are, in bad English and worse nigger, they unmistakably indicate a character not literate and generous, but ignorant and sordid, which some time or other has made its way in the world with a drove of mules, or a load of tinware, and when these had been disposed of, turned itself into a school-master or a plantation overseer, and at length grown to the more stately proportions of a manufacturer of public opinion for the slave market; but in all its shiftings and turnings, never for a moment losing its sordidness, or allowing its groveling brutalities to be softened by a generous sentiment, or turned from their natural channel by a moral consideration. We do not mean to be understood to express a positive opinion that the genius of the Reviewer has traveled through such a gradation, but only that the character of his production makes such a thing probable. And the alacrity with which the mercenary papers of the country echoed it, increases the probability. The fact, also, that the same class of minds generally rank the negro higher in the adjustment of political franchise than they do woman, points in the same direction.

It seems hardly possible that men indoctrinated in the faith of negro inferiority, can still regard the race higher and more trust-worthy of civil prerogatives than the women of their own race. It is not a manly sentiment, nor the sentiment of men. It belongs to the political gamblers who play the game of politics as they do a game of cards. It belongs to the class of men who would mourn less at the loss of a wife, than they would at the loss of

a horse, because one might be replaced without money and the other could not.

The present Know Nothing Governor of Connecticut kindly recommended the Legislature to take the requisite action to secure to the male negroes the right of voting, but he said not a word about the women. He could see the injustice and the violation of republican principles in the exclusion of the black men from political rights, but nothing of the kind in the exclusion of white women. The strabismus of his vision seems the more remarkable when we take into account that the latter outnumber the former more than a hundred to one. And it would not be kind to attempt to help his Know Nothing excellency out of this inconsistency by supposing that he was seeking to proselyte the negroes, to compensate for the loss of the wicked foreigners, who have no more right to be born out of this country, than the women have to be born women: and equally unkind to conjecture that it was thrown as a lure to the Free Soilers, as a tub is thrown to the whale. We have alluded to these discriminations in favor of a degraded race, not from any hostility to their advancement, but to show how low in the scale politicians and law-makers place the women, and where the opinions of the Reviewer belong.

It has the merit, however, of frankly conceding that the women are equal to the men—to white men—in intellect and in every other respect, except physical strength. Even the spirit and courage to fight are not disputed. But they are wanting in the brute power, and are therefore classed below even the negro. Brute power—the law of physical might—the rule of the beast is the standard he chooses by which to test political rights. Stupid and ignorant as were many who volunteered against woman's rights at the North, none could be found to echo this. They dare go the religious cant, but they shrink from the ruffianism.

But let us carry out and apply the standard, and see whether it will not prove a great deal too much to answer the purpose for which it is adopted. If the negro proves too strong for the white man, he will be in power. If the woman be stronger than the man—and thousands are so—she has right to authority. By the same rule, if one man be stronger than another, the weaker must retire from the ballot box; and it would be the strongest man in the town, the city, the county and the State—the best shoulder-bitter, the bully pugilist who alone would have a right to vote—and the Patagonians, giants in size and strength, but dwarfs and paupers in every thing else, would by right rule the world. And yet this is his argument, legitimately carried out. That he might not be misunderstood, he further says:

"We would be glad to have the lady explain how she would do away with the difficulty arising from this acknowledged inferiority? Man is corporally stronger than woman, and because he, in the unjust use of his strength, has frequently, habitually, even invariably oppressed and misused woman, how does she propose to correct the abuse? Man conquers the wild beast by intellect, and the same argument has been used to prove the necessity of woman's subjection. But this, we think, is taking mistaken ground. Woman's bodily frame is enough to account for her position."



We have now reviewed the whole of the leading argument which was first made against woman's rights. It would seem too absurd to have demanded the notice we have bestowed upon it, but for the fact that it was published in a periodical of high pretensions in the Southern States, and was substantially re-echoed in three journals of still greater pretensions in the Northern. Such being the pomp and circumstance with which the ridiculous dogmas, religious and political, were heralded to the world—such the grounds and the reasoning upon which they meted out eternal servitude to woman, there would seem to be impropriety in allowing them to pass in silence.

As to the journals which have prostituted their pages to help on the war against the woman's rights agitation, we can put our hands upon the key which unlocks their policy, in the fact that they are as scrupulously fitted to sell in the Southern market, as the mules or the tinware. At the expense of common sense, common intelligence and common justice, they have hired themselves out to aid in one grand effort to adopt as American and Christian customs, Pagan brutalities exercised toward the women by their heathen husbands, more than two thousand years ago.

SINEX.

For the Lily.

## EDUCATION.

*Do the influences before or after birth, from the character of the individual?* I do not propose to go into a minute investigation of this intricate Physiological subject, but will merely throw out a few general remarks, hoping to attract or stir up some pure minds to a consideration of some of the primary laws of our existence. The momentous responsibilities resulting from a proper or improper selection of matrimonial companions, must be urged upon the mind; and that sickly sentimentalism which controls so great a majority, must give way to a calm, common-sense consideration of this subject, before the social and domestic condition of society can be very much improved.

The germ of every human being emanates from the great Divine, and is pure and upright, and the particles which promote its growth and develop its structure, are just such as we in our ignorance or wisdom may bestow upon it. We are capable of endowing it with a fine, healthy, robust constitution, and high intellectual development, or we can render it vicious and sensual. We can, in a very great degree, improve the condition of our physical systems, and make up those of our children, from our food, drink, themes of thought, and general habits of life. If we want children whose bodies are compounded of pork, tobacco, and alcohol, we can have them; or we can provide material of a finer, purer, and more exalted texture.

That the child takes on the physical appearance of its progenitors, common observation teaches. For instance: The form, size, complexion, color of hair and eyes, strength, weaknesses and deformities of one or both parents, are invariably exhibited. In many instances family resemblances have been so distinct that people have been recognized hundreds of miles from their homes, by some one acquainted with other members of the family. Now to the physiological observer, it is just as perceptible that the mental and moral character is transmitted by the same laws as the former. The mental and physical natures are not strangers, but reciprocally related. Hence passions, appetites and diseases are as surely entailed upon offspring as our form and features. Every race of beings have their distinctive characteristics, both mental and physical, which no after training can entirely obliterate. The Indian, though taken from his tribe at a very early age, and surrounded by entire different associations, will still retain his copper color, his straight black hair, and high cheek bones. No change of climate will bleach the African or untangle his woolly locks. Can the duck teach the chicks to swim that she has hatched from the eggs of the hen? Does the farmer sow oats, and with never so much as digging about, raise corn? No, every thing after its kind. The product of the oak is an acorn, which in its turn produces another oak.

The character of Lord Byron, one of the brightest stars in the constellation of poets, may be ci-

ted as a mournful evidence of the unhappy combination of temperaments in his predecessors. His father was sensual and abandoned, and his mother of most violent temper.

Aaron Burr is a marked character, and another sad memento of a lofty intellect trailing in the filth of sensualism.

Nero, perhaps the most contemptible character on record, a monster fiend, was descended from a most licentious, revengeful and murderous race.

Large acquisitiveness, combativeness, excessive vanity, lying, stealing, &c., might be shown as descending from parent to child, and we need not go out of our own families or the community, for abundant evidence of these truths are everywhere apparent; and a little observation may convince us that the depravity of many youth in the circle of our acquaintance, originates from an impure fountain.

But we will turn from the sad picture, and with equal truth, and far more pleasure, dwell upon the transmission of those exalted traits which render man angelic and heavenly. The ancestry of a Washington, an Adams, and a Franklin, have developed germs that will continue to increase in brilliancy as long as time endures. Jonathan Edwards is an illustration of the descent of strong religious faculties, united with tremendous intellectual and moral organs.

Any amount of evidence might be adduced to substantiate the fact that educational transmission makes an impression on the individual before birth, that no after training can entirely overcome. Now if admitted that laws govern this matter of transmission, then it must also be admitted that we are also capable of understanding and applying them. It would be very unreasonable to suppose that parents ignorant of these laws—in capable of producing a well-balanced organism, and impressing on its first pages an elevation of character, would be any better prepared to afford instruction in its future progressive developments. But a person harmoniously developed, who understands, physiologically, the laws by which this nicely constructed machine is controlled, and can bring to their aid the science of phrenology in the cultivation of certain organs, and suppression of others, may take an infant whose progenitors were low and vicious, and impress upon that defective organism much that is elevating and beautiful, yet an antagonism of good and evil will ever be striving for the mastery.

As the training and education of the child develops principally upon the mother, how important that she be well qualified for her high trust. Instead of being a silly prater of fashion, a useless gewgaw, as we too often find her, she should possess a mind well stored with useful knowledge, and a heart of genial influences. Her home should be the abode of peace and joy—her husband's heart the treasure house wherein is garnered up the deep wealth of her affections. For, however virtuous or intellectual her own character, the grossness or sensuality of a depraved husband, will becloud the beautiful daguerreotype she might otherwise have presented.

The deep sensibilities of my nature have often been stirred with indignation when I have beheld my sister woman possessed of qualities fitted to adorn society, and render good men happy, bound in marriage to a brute, a fiend, a ruin demoniac, and compelled to bear children who are but a brood of vipers sent out upon society, to fill vacancies in every department of vice. How is the nobility of woman's nature degraded when compelled to bear a child in a discordant marriage. The woes, the sins, the vice entailed on offspring under such circumstances, can never be forgiven. They are blots in the fair face of a sheet which time cannot erase. This is one of the wrongs from which woman must eventually emancipate herself, and a few noble spirits, both men and women, whose love for humanity prompts them to sound the trumpet of reform, are now distributing this kind of knowledge. Is it not lamentable, as well as strange, that those we regard as our acknowledged teachers in pointing out the way of salvation, and teaching us the duties we owe to our Creator, should so fail to inform us that we are entailing upon his image physical maladies and moral blemishes?

The will of God cannot be done unless it is known. Where is that will revealed unless inscribed upon the work of his hands, and recorded upon living forms and spiritual natures? The whole counsel of God cannot be declared without impressing on parents this their highest grade of moral obligation. Here allow me to inquire, would not the knowledge of a single law of our being, for instance, a proper ventilation of our dwellings, or of a church (where meetings are held day after day, and evening after evening, with a crowded house, and no chance for impurities to escape, except by the door,) tend more to the salvation of men and women, than all the terrors connected with a devil and hell which might be presented them? When we understand how to create health of body, we shall also enjoy health of mind, and the incentives to sin will be eradicated from our natures. The time has come when such teachings must be presented as will meet a responsive echo in the human heart, and impress themselves with an indelible truthfulness upon the spirit.—  
THEN SHALL WE UNDERSTAND THEM AND LIVE THEM.

Father—Mothers: Does the importance of this subject appeal to the momentous responsibilities devolving upon you? Do you see a labor for you to perform, or are you willing still to blunder along through life with eyes closed to these solemn truths, evidences of which are daily staring you in the face, and will you still continue to blame, and perhaps punish your children, who are more sinned against than sinning, and instruct them to flee to Christ for salvation, who is able and willing to forgive sin, when you have entailed upon them passions and appetites that it is almost impossible for them to overcome, and still continue in ignorance yourselves, and neglect to teach them the way, the truth and the life, which leads to happiness here as well as hereafter. "As she sow so shall ye reap." May the wrongs imposed upon our children by the ignorance of the past, lead us all to a sense of duty in seeking for knowledge the time that remains, that we may assist them in overcoming the difficulties under which they are laboring.

To my youthful friends, permit me to say that a heartfelt desire for the rising generation has been the stimulus in broaching this delicate subject, and if I can create sufficient interest to lead you to investigate for yourselves, my object will be gained, and I shall have the gratifying reflection that I have accomplished some little good. A great and important work is devolving upon you. You live in an age when progressive development is advancing with rapid strides. The rays of science and knowledge are rolling back a dark pall of conservative dogmatisms and theological errors, which has enveloped the mental vision of past ages, and is opening before you a book of good and evil, in which every one that runs can read. Your parents were not favored with the advantages which you now enjoy in developing the mental and physical constitution, and if they, through lack of knowledge, bestowed upon you an inheritance of disease, passions and appetites, which are a burden hard to bear, speak soft and reverently of their errors, but make use of the means within your reach to escape from the thralldom which surrounds you, that your own happiness may be enhanced, and future generations may arise to to bless you for improving the light and knowledge conferred upon you.

Every organ, both of body and mind when properly exercised and controlled, is adapted to some wise purpose, and your kind Heavenly Father has bestowed them upon you, that his glory may be made manifest through you His highest work. Put not this subject far from you, I entreat you. Habits are much more easily laid aside in youth, than when confirmed by age. All impurities of body are in direct violation of the laws of God and your own being, and it is your first and highest duty to purify His temple, and make it a fit abode for the holy spirit of purity and goodness.

In the contemplation of great men does not the nobility of goodness throw a charm around some, while others appear hideous and disgusting. For instance, contrast an Adams with a Webster—both renowned statesmen, both possessed of the first order of talent—one a living, daily example of virtue, truth and sobriety, the other a sensualist



and debauchee. May such men as Daniel Webster and Edgar Allan Poe, be beacon lights to warn the rising generation to beware of the rocks on which they have stranded. L. E. B. M. B.  
Danzville, N. Y., June 1855.

For the Lily.

**MRS. BIRDSELL:**—While watching the wires stretching from post to post in front of Airy Dale, I reflect upon the value of Steam and Electricity, not as a mere transmitter of events but as bringing about a revolution in the intellectual world.

In days of yore, matters of the same town or country could afford topics of deep interest for office or parlor, news from a distance was only for the 'envied few,' and a trifle from over the seas made gaping wonder stare again. Then, people could sit in judgment for a season upon the single action of an Executive; then a battle was a slow and mighty thing; State affairs were grave questions for honest men, and national agitations were sincerely the trouble of the people. Then, a stranger from another country was a catechism, emigration a matter for history, and a mere journey worth three months preparation.

But now, as Steam and Electricity are the moulders of the times, quickness of perception must take the place of study, thorough and universal intelligence the place of a single idea long harbored.

In one respect mankind will become more ignorant, in another, better educated. Business tact and knowledge will be required without reference to literary or scientific pursuits, while those who live for the drawing-room, or forum, or stage, must be more refined, more exalted, and comprehend more universal knowledge or they cannot amuse, much less instruct.

At this time the poles seem as if brought together, and the antipodes at our touch. The whole world is within the vision of every man. At the same time proximity, attained by annihilating time and space, is a partial evil. Now, State and National enactments are a trifling exertion to pass away the time, now, vice is our next door neighbor, and truth a dusty antique in a curiosity Shop. Now, affectation walks abroad in parison vanity, children are taught that respect to the aged is a moral decrepitude and application to useful labor a deadly sin. Now, genius is a drug in the market, and piety a way-worn traveller fit for abuse.

Still, to the intellectual is given, through the very means which has thus changed society greater strength to throw aside those weights and soar into a purer atmosphere, strength to bear down the follies and prejudices of the day, and use not the facts, not the facts of the past, but the expectations of the future, for the incentives of the present.

God's speed to that, whilst, if it quicken the evil, commands the soul to obey the good.

LIZZY DALE.

Airy Dale, New London, Ohio.

For the Lily.

#### FRIENDSHIP.

Man is constituted a social being, and has incorporated within his nature an ardent love of friends. If it were not for this affection, glowing as it does upon the altar of his heart, he would immediately drop in the scale of sentiment and animated being. Who is that individual that can with pleasure reflect upon the consequences of entirely abandoning friendship?

To eradicate it from the human race, would be like turning a paradise into a hell. Friendship, though sparingly diffused through all subordinate creation, is nevertheless one of the distinguishing characteristics by which man is recognized from

the brute creation. As an emanation from the Deity, it tends to light up the pathway of man while travelling here below.

It purifies and ennobles the heart, and fills it with aspirations to do good. Like the genial rays of the sun, it has a good influence on nearly every thing that comes within the range of its influence. By observation we discover that those who have woe, who have contentions in their families, who have difficulties, vexations and vices continually at work, sapping the foundation of their vitality, are no less than the individuals who disregard the secret promptings of this monitor—friendship.

Man, in the various relations which he sustains with his fellow-beings and his Creator, is called upon in the strongest terms, to exercise and cultivate the faculty of friendship. Many a time and oft our heart has rankled with pain while viewing the conduct of a parent toward its child. Perhaps 'twould be a father whose stony heart dealt with its kindred soul as though it were adamant. Or, perchance, 'twould be a mother who would vent her spleen upon the innocent, unoffending and unfortunate offspring. We say *unfortunate*, for any child that is "kicked and culled" for every slight offence, cannot be regarded in any other light than an unfortunate being. The heavenly beams of friendship strike not upon its brow.—Friendship's sweet aroma never fills the atmosphere it breathes.

Its parents, in actions more like demons than beings of love, neglect to "train it up in the way it should go," and hence the consequences are no more than might be expected. Without a chance, the child upon arriving at maturity, is calculated to exercise a bad influence in community. Then let every one guard and tenderly nurse the germ of friendship that is implanted in his moral nature.

The time allotted for each one to live on earth is very short—to eternity, as a particle of vapor is to the waters of the ocean. Then let us warmly love our friends while here, and wisely bear with those who rudely pass us by.

Memory, in ripper years, with mingled pleasure, returns repeatedly and almost constantly to the friends and associates of youth. But a pang of sadness rests upon the mind of the aged while taking a retrospective view of the past. Memory's flight from youth up the steep of time, sees friend after friend silently drop into the tomb, until but a few of the former friends remain, and they like milestones scattered throughout the length and breadth of the land, tottering over their graves. Under such circumstances the heart is touched with feeling, and many a strange and happy sensation flits across it. One, in such a case, feels like exclaiming:

"So fain would I follow where friendship decay,  
And from love's shining circle the gems drop away,  
When true hearts lie withered, and fond ones are flown,  
Oh! who would inhabit this bleak world alone."  
Summerfield, O. M. O.

For the Lily.

#### SABBATH MUSINGS.

BY L. A. MACK.

"Mary to the Savior's tomb,  
Hastening, at the morning dawn;  
Spice she brought, and sweet perfume,  
But the Lord she loved was gone."

It was a beautiful clear morning, the sun had just opened his golden eye, and threw its light lustre, far over forest, mountain, and plain,—the dew drops trembled and gleamed in its light, like so many ocean pearls—the gentle breeze lifted the light petals of the rose, and threw far around the lovely fragrance of thousands of opening blossoms, the birds sent out their joyous music, as they flew among the numerous branches of the trees which shaded the broad walks that led into a spacious garden, rich, rare and tasteful were the thousand exotics which lined its avenues, for nature here smiled amid her handmaidens taste, and art. Over this large and rare wilderness of sweets, the eye wanders far down, and rests upon a sepulchre—a new one, 'wherein was never man yet laid,' it was the sepulchre of Jesus of Nazareth. Towards it now with slow tread, there comes a mourner, tears are gathering fast in her eyes—they fall, and mingle with the dew that glitters from the spices, and

fragrant blossoms with which her hands are filled; a girdle is bound loosely round her flowing robed her hair, dark and luxurious, floats unbound over her high, pale, brow—too deeply absorbed in mournful thought, to raise her eyes at the sounds, of approaching footsteps, she mistakes them for those of the gardener—in accents broken with grief she cries, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. No sooner was this uttered than a voice so deep, rich, and full of the unutterable sweetness of Divine Love, that it caused her to look up with wonder, when lo, a radiant form bursts upon her view, each feature is beaming with beauty, and grace, while around the brow, there gleams a halo of golden glory, with a smile of angel sweetness, the lips part and from them in tones of sweet music, there rolls the word *Mary*. The appeal thrills through the heart of the mourner, causing its every pulsation to respond Rabboni, which is to say, Master. And Mary found her Lord, and Master, just when she supposed Him taken away, perchance, forever, her bodily eyes could not see that He had already ascended to the Father, that the humanity had become divine, nor could she know it until humbled by sincere repentance, and a pure earnest desire to have communion with that Holy Being, towards whom her affections, lately awakened from the slumbers of a moral death, were expanding into the light, of a holier, and higher life,—and then end there, though no eye saw, or ear heard, save those of the eternal God of heaven and earth; Jesus condescended to fill that lowly, weeping, repentant woman's heart with heavenly kindness and love.

Take courage earthly mourner, though sorrow may low thee to the earth, and anguish keen, and bitter, rend thy heart—remember that in the hush of the noisy world, when its selfishness, and its sin is stilled within thee, when thou hast cast out thy own inward evils, by great humiliation and heart felt repentance, that thy God and Master, is then ever present, to strengthen thy soul—aye ever present, at the early dawn, or in the gentle hush of evening, waiting to give thee, Fresh Hope, Joy, Peace, and Love, immortal.

**DEATH AND SLEEP.**—Death and sleep, the angels of Sleep and Death, in brotherly embrace; wander over the earth. It was evening. They laid themselves down upon a hill, not far from the dwelling of men. A sad stillness reigned all around, and the sound of the curfew bell ceased in the distant village. Calm and still as their custom is, sat two good angels in close embrace, and already night approaching.

Then rose the angel of sleep, from his moss covered couch, and strewed with light hand the invisible seeds of slumber. The west wind carried them to the quiet dwellings of the tired husbandmen. Now sweet sleep, held in close embrace the inmates of the rural cottages, from the old man who leans on his staff, to the infant in its cradle. The sick forgot their pains, the mourner his griefs and the poor his anxieties. All eyes were closed. Now, after finishing his task, this beneficent angel laid himself down beside his sterner brother. 'When the morning breaks,' said he, 'the world will praise me as its friend and benefactor! Oh! what joy to the good unseen. How happy are the invisible messengers of good spirits! How beautiful our quiet vocation!'

So speaks the friendly angel of sleep. The angel of Death looked at him with calm sadness, and a tear, such as immortals weep, stood in his large, dark eyes.

'Alas,' said he, 'that I cannot rejoice with you in cheerful thanks; the world calls me its enemy, and the disturber of its peace.' 'O! my brother,' replied the angel of sleep, 'will not in the great Awakening, the good recognize thee as their friend, and bless thee gratefully? Are we not brothers, and messengers of one Faith?'

So spake he; then shone the eyes of the Death angel, and the brotherly genii embraced each other tenderly.—Krummacker.

Politeness is the outer garment of goodwill; but many are the nutshells in which if you crack them, nothing like a kernel is to be found.



## THE LILY.

RICHMOND, IND., JULY 1, 1855.

## ENERGY--TO THE GIRLS.

We often feel like reading a sermon to the girls about energy; yes, energy—a jewel to any one, but seldom found in woman's make. Not that we think that girls are created with a less share than boys, for we have observed no difference in this respect, whatever, until they attain such age that circumstances or the feeling of individuality dawning within the heart, prompts to ponder upon, and weave hopes and plans for the fast coming future.—The boy sees no hindrance to any bright schemes—the vista is open, and calm voices are heard inviting to press forward and become great and noble and good. His hand is welcome at any wheel whose revolutions may bring competence or good or fame. His voice will be welcomed by thousands wherever any good is to be done—any great object accomplished.

But the girl, poor thing—her untutored heart may dream of pushing her powers to accomplish some great good of which she observes her sex or race in great need, but a babel of tongues silence her—"for you are a woman," is said, and stern hands demolish her plans for active good, and drive her into a wondering inactivity. No hands are held out by the wayside to welcome and encourage, but distrust and frowns and jeers and stereotyped sentences about "woman's sphere," causes her to waver and tremble and distrust every thought. No voices speak out in encouraging accents—no finger points to truth's high fane.

But, girls, this will *not* do for us. *We must do something*—we must do something to stay the fearful havoc of intemperance. We must do something to rid our country of the awful sin of *slavery*. We must do something towards promoting the peaceful intercourse of nations, and the amicable adjustments of disputes by far more christian means than that of war. We must do something for education—something to promote virtue and justice.—We must work more effectually for the spread of pure christianity.

Yet how can we work for all of these great objects, say you. We love them all, and earnestly wish for their furtherance; but shackles are upon our sex, we are weighed down by fear of public censure. We answer we must *break* these shackles—we must dare to do right—we must dare to do the work which comes to our hand to do, and must dare to work as our talents, as our gifts enable us. We must use the whole of our abilities, and not be satisfied with merely mentioning these good movements. The servant with the five talents used the whole five, and traded and made unto them five other talents. Yet we hide away a part of ours, and when called on by the master, think you he will say 'well done thou good and faithful servant,' when we have not been

faithful over small things, but have allowed our talent to rust in the earth, for fear of men. Or to such as have the two or the five, can he give the glorious summons to enter into the joy of the Saviour, when but one of the two, or two of the five have been gathering good, while the remainder have rusting in inactivity? No, for all of our talents are requisite to the good our Creator has marked for our work.

Then no longer let us repine that customs and laws clog our energies, but arise from lethargy, and work. If there are *difficulties*, consider it a noble work to overcome them. If opposition would quell us, be careful that the right path is ours, and then swerve neither to the right nor to the left, but press onward. If the absurd cry about woman's sphere be sounded in your ears, remember God created your faculties, and that to Him alone belongs the power of describing your sphere, and that to He commanded you to do your *DUTY*, even though censure should be heaped upon you. Your good motives will be eventually understood, and your reward will be very great indeed.

## THE FALL CONVENTIONS.

We wish to say a word at an early time to the friends of Woman's elevation, in regard to the coming Fall Conventions.

The annual National Woman's Rights Convention will be held in Cincinnati, on the 17th and 18th of October next.

Highly interesting and effective as these Conventions heretofore have been, we look for still more pointed labors, and a larger array of laborers this year than any previous.—We are glad that the Convention is in the West this season, and we speak for many in saying that our Eastern friends will be most cordially welcomed to our Western hospitalities. This combat for rights is one unparalleled in history, and our mode of procedure must necessarily be peculiar, as are the merits of the cause; for those we would convince are near to us, even of our own 'kith and kin'—husbands, sons and brothers, for whose welfare, happiness and prosperity inseparably linked with ours, our daily thoughts and labors tend. It must be done by fair and earnest exposition of human rights, and by truthful demonstrations of the expediency of the subject matter we press.

We hope for a large attendance and trust that all who feel an interest in this great *world* cause, will remember that it needs every hand, head and heart, and at an early time, make preparations to be present.

The annual meeting of the Indiana Woman's Rights Association, will probably immediately follow that. This, according to the decision of the Society last year, will be held again at Indianapolis. The officers on duty for this coming meeting are as follows:

President—Mrs. Emi B. Swank, Greensboro. Vice Presidents—Mrs. Priscilla H. Drake, Indianapolis; Mrs. R. H. C. Murray, Blountsville; Mrs. E. A. Smith, Dublin; Mrs. A. W. Prunyn, Indianapolis.

Secretary—Mary B. Birdsall, Richmond. Treasurer—Lydia W. Vanderburg, Richmond.

We ask attention, also, to a call in this paper for a Convention to be held at Saratoga Springs, in August, to discuss Woman's right of suffrage.

A Leaf from our Thought Book.  
THE "GRAND OLD FOREST."

Summer is now in her prime, and is exhibiting a grand and completed panorama of the workings of nature's hand. The retrograde ever changing perfection that lies as a broad and beautiful seal upon the "Grand Old Forest" invites our admiring eyes, and courts our choicest feelings. "The groves were God's first temples," and amid their umbrageous coolness, we opine it was, that He walked in the cool of the day to call the erring mortals to his will. And to us, always the spirit voice of the heart searcher, speaks in these same hallowed temples, and consecrates them for worship. Amid this grandeur the befitting robe of calm humility descends upon us, and we bow ourselves beneath the omniscient power here shadowed forth.

"The view is limited, and the objects about us are uniform in character; yet, within the bosom of the woods, the mind readily lays aside its daily littleness, and opens to higher thoughts, in silent consciousness that it stands alone with the works of God."

How wise the ordering of the hue that decks their crown of leaves? Pleasant and soothing to the fevered eye of man, and yet so varied in their tints that though each may have a fancy & a will, we find them gratified. How vast the power creative! the thought swells to our lips again and again; and we are conscious of a never-ending effort to feel, to comprehend its vastness. But that may not be; we are finite, that is Infinite.

We often in childhood's hour searched for two blades of grass alike, or for two twin flowers, but never looked again, after the first feeling came to us of the unnumbered variety that in bold lines of beauty, graced the forest. Here the stalwart form raises its umbrageous arms, and beside it the waving sapling; here is symmetry in outline, and behold, there are the knarled roots and the rude knots!—In form, in color, in odor, or in use, in strength and endurance, and durability; in pendency, in growth, in shadow; in the root or stem, or branch or leaf, we see the same glorious power.

## A POINTED BLOW.

An invalid sent for a physician, and after detaining him for some time with a description of his pains, aches, &c., he thus summed up:

'Now, doctor, you have humbugged me long enough with your good for nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike the real cause of my ailment, if it is in your power to touch it.'

'It shall be done,' said the doctor, and lifting his cane, he demolished a decanter of gin that stood on the sideboard.



THE CAYUGA CHIEF, and particularly its editorial correspondence, we always read with pleasure and profit. The following we select because of its animate a description of parts of the west.

We have many readers in that region:

#### EDITORIAL CORRESPONDENCE.

IN OUR CABIN, (Wis.) June 5, 1855.

EMMA: One week ago yesterday, I started for Illinois, so much out of health, that at Janesville, I made up my mind to take the back track, and let my appointments in the Prairie State 'go by the board.' But I found our mutual friend, A. G. Throop, Esq., at Janesville, and to make sure of my humble aid in the contest, he arrests me on suspicion, and put me through to Chicago. After riding all night we commenced the ball at Rockford. Had two meetings: audience large and attentive, but the speaker found it up-hill business, again braving into the work. Rockford is settled by New York and New England people, is on Rock river, in the heart of a rich and beautiful country, and itself one of the handsomest villages of the west. Ample room has been left for breathing, the buildings are neat and commodious, and appear in fine relief in the midst of native groves. The village is on the Chicago and Galena R. R., one of great thoroughfares to the valley of the Mississippi. Here we found the best eating house in the west. Rockford and surrounding country, is full of live souls. The town has never granted a license, and is all things good, there is enterprise and liberality.

The rain met us at Freeport, and kept the country people from the meeting. A good one, however, and a cheering spirit of determination among our friends. Freeport is cursed with German grog-shops, stenching so palpably that many good people from the east, pass on to other localities.

A night ride to Mendota on the Central. Overslept, and passed 35 miles beyond our stopping place. Not a very profitable joke! Our friend Throop, [a fine thing to have one of the 'solid men' along as paymaster!] thought it best to go on to Galesburgh, 35 miles further, and take a fair start 'backwards.' Reached Princeton on the return, in time to attend the afternoon meeting in the Court House. Large and enthusiastic. The speaker warmed into the work with some of the olden time vigor. The evening meeting equal to the afternoon meeting. Here, too, found a host of warm and true-hearted eastern people, and an old-fashioned home welcome in their dwellings. And more comfortable homes, more princely fare, or cordial greetings than those of the west, are not. Those who think that the west is beyond the limits of civilization, will please make a note of this. Found four of the brothers of Wm. C. Bryant, in Princeton. Four lovelier farms than theirs, I have never looked upon. Here too, lives a brother of the lamented Lovejoy. He is large hearted, up with the age, and true as steel.

Reached Ottawa in time to find a host of country people gathered in the village, but the rain prevented the out-door meeting. Talked in the evening to a large and intensely interested audience. Judge Leland, a noble Judge, presided at the meeting. He is enough of a temperance man to adjourn the court for a lecture in the room. Rode from the meeting up to our old townsmen's Wells Wait, Esq., and spent a few hours in renewing old friendships. He and his wife have both taught us in the school-room. With limited means, he came to this country a few years ago. He now has a farm of 200 acres, worth \$50 per acre, a bearing orchard of over 800 trees [the handsomest orchard we ever saw,] a nursery which yields him from \$1,500 to \$2,000 per year, one hundred head of cattle and horses and implements to match. There is every variety of fruit on the farm. The farm itself would put to the blush, the best in the Empire State.

Reached Chicago in time to attend a liquor demonstration in the evening, the appendix of the one held through the day. That Rev. Judas Iscariot, Lovejoy, the rum champion of Cambridge, Mass., was the 'gun.' A smaller gun I have never listened to on that side. We have heard better logic and keener wit in five hundred bar-rooms in our day. I went to the meeting expecting to

find him talented, careful and cunning. The disappointment was painful. A more pitiful mass of twaddle I never heard. His audience was evidently not proud of his effort, for their applause was faint and scattering. The rum portion of the meeting, however, was very spirited, judging from blazing faces. The front part of the Hall was nearly filled with temperance people and when the Rev. champion asked for discussion, the senior was loudly called for. But the rummies called as loudly for their champion, and to a late hour, were very careful to give no chance to have him 'crushed out.' I believe Mr. Lovejoy a knave—an unmitigated knave—for no man of his opportunities, can be as ignorant as his speech would indicate.

On Sunday afternoon, talked to an immense audience in Dearborn Park. It was a proud demonstration of the cause, and the response at the conclusion of the address, was a perfect thunder-peal swelling up from stirred hearts through the still air. It was a note which spoke the intense feeling of the public heart. At this meeting, were the wives, mothers, and children of the city, as well as its worth and wealth. At the rum meeting, not a female was absent. Sunday evening, talked in Rev. Mr. William's church, on 'North Side.' The spacious edifice was decently packed, by the first class of mind in Chicago, and if glistening cheeks and compressed lips ever speak a coming storm, the meeting told upon the next day's canvass.

With our heart full of prayers for the right, in the struggle, the morning of the election found us, wheeling homeward. We have not yet learned whether the battle is lost or won. For the encouragement of the friends of right, everywhere we hope the State is redeemed. For the sake of Illinois herself, we hope so. The prairie State is one of the loveliest domains a good God ever gave to man. Its slopes and vales can bread the Union. It is indeed a magnificent State. All description have failed to do justice to its fertility and its beauty. Pen, pencil or poetry never portrayed a lovelier land. With our 'maples' skirting one of its green rolling prairies, and a community of the good and true, to build their cabins around us, to love and be loved, there is no land which would present a more attractive home.

T. W. B.

#### American Women.

To read what is said of us by European writers, you would think that all American women were blue, of the deepest dye, and were not 'anything else.' We have, it is true, an army of female writers. Our women enter the field of literature as naturally and femininely as they talk or sew. They carry with them into that field, the whole sphere of their womanhood. They are not willing to stand there as the 'lesser man,' but the 'supreme woman.' They are not rivals to man, but helpers; they are his complement, and the fillers up of the measure of his fulness. 'Our women's' books are as much books that men could not have written, as the great literary and scientific books of the world are solely the works of man's hands. To 'our women,' book-making is just as feminine an occupation as housekeeping, pudding-making or stitching. For the most part, 'our women' have written their books for their living, and from their lives, and have addressed them to other 'feminines' and to little children. One of our women has probably done more than this. Her tremendous feat of authorship has almost created a new era in book-making. Henceforth, a book to be a book, must be something more than a book; it must have an ulterior object demanding its existence. A kind of pre-Raphaelism in literature has come in fashion. But even this book, though of a world wide fame, is strictly a femininely written book. It is no mere intellectual effort, but is alive with the warm heart's beat of feminine emotions and experiences; not so much a display of abilities as of sincerity, earnestness and womanhood.

The fact is, we are becoming masculine and feminine in the highest planes of our lives. 'A glorious privacy of light' is sometimes enjoyed by the masculine mind; but let it soar as it may, it knows of a mate in the nest, with as keen an eye and as strong a wing, of whose love his note is but effect and exponent.

'Our women' enter the learned professions thro' their most strait gates, and loose none of their innate femininity in the struggle. They become learned M. D.'s, and remain still true hearted, lovely women. Doctor Elizabeth Blackwell! Doctor Nancy Clark! Honor be to their names.

Mere personal beauty 'counts less' for a woman, with us, than elsewhere. Our girls are fattened for the market matrimonial, by all sorts of spiritual and mental *rachout des Arabes*. They are all taught the probability of being obliged, some day, to labor for themselves, and the necessity of being prepared for such an event. Besides, our scheme of life leaves in the hands of the females, time, ease, and opportunities for mental culture, that the men, tied to their business, never can have. Generally, 'our women' are better educated and more accomplished than their partners. Miss Bremer, who visited our schools, where our young ladies are manufactured, and our homes, in which they manifest their qualities, was surprised to see so little of literature left among heads of families while so much of it prevails among the young ladies. She could not penetrate the mystery; and recommends, as an alternative, 'a little of the Platonic philosophy;' how it is to act, she does not say. It is the end in view that gives its qualities to any act. Our girls study to write or teach, if that becomes necessary, but they generally live to be honored and sensible matrons, using their talents in the legitimate direction of home—*Home Journal*.

#### Woman's Right of Suffrage.

A Convention will be held at Saratoga Springs on the 15th and 16th of August next, to discuss Woman's Right of Suffrage.

In the progress of human events, Woman now demands the recognition of her civil existence, her legal rights, her social equality with man.

How her claims can be the most easily and speedily established on a firm, enduring basis, will be the subject of deliberation at the coming Convention.

The friends of the movement, and the public generally are respectfully invited to attend. Most of the eminent advocates of the cause are expected to be in attendance.

ELIZABETH CADY STANTON,  
ERNESTINE L. ROSE,  
WILLIAM HAY,  
SAMUEL J. MAY,  
ANTOINETTE L. BROWN,  
LYDIA MOTT,  
SUSAN B. ANTHONY,

New York State Woman's Rights Committee.

GOOD TEMPLARS.—The following Grand Lodges, with the number of Subordinate Lodges under the jurisdiction, were represented at the formation of the Grand National Lodge at Cleveland; on the 16th ult.

New York,	382.
Pennsylvania,	283.
Ohio,	160.
Indiana,	47.
Michigan,	40.
Illinois,	46.
Iowa,	70.
Missouri,	94.
Canada West,	60.
Kentucky,	18.

The whole number of members is not far from 70,000.

We have received no report of the proceedings and therefore are not prepared to say what was done. We learn, however, that the Ritual for Subordinates was revised and reduced about one third, and will be ready for distribution sometime in September. The next session of the Notional Lodge is to be held at Louisville, Kentucky, on the fourth Wednesday in May, 1856.—*Watchman*.

He that is proud eats up himself; pride is his own glass, his own trumpet, his own canon; and whatever praises itself but in the deed devours the deed in the praise.



From the Cayuga Chief.  
**Women's N. Y. State Temperance Society.**  
 AUBURN, June 6, 1855.

The third Annual Meeting of the Women's N. York State Temperance Society, convened this morning at Stapford Hall in this city, at 10 o'clock.

The following officers were present and took their seats upon the platform: The President, Mrs. Mary C. Vaughan; Mrs. H. A. Albro, Secretary; Mrs. Angelina Fish, Corresponding Secretary; Mrs. C. E. Marsh, Treasurer—and several of the Vice Presidents, and members of the Executive Committee.

The meeting was called to order by the President, and the Divine blessing invoked by the Rev. Mr. Ives, of this city.

A goodly audience was in attendance at the opening exercises, many of whom were from the adjoining towns and villages; but we were happy to see many whom we judged to be residents of the city.

The annual address of the President was next read, which was listened to with much apparent interest.

The minutes of the last annual meeting were then read by the Secretary, which, on motion, were accepted.

The annual report of the Executive Committee was called for, but the reading was finally postponed.

On motion, the following committees were appointed by the chair:

Business Com.—Mrs. Angelina Fish, of Victor; Mrs. E. P. Lum, Seneca Falls; Mrs. Martha C. Wright, Auburn; Dr. J. E. Snodgrass, N. Y.; D. B. Lum, Seneca Falls, Henry Collins, Waterloo; Mr. Prior, do; and Mrs. Jenkins, of Port Byron.

Dr. Snodgrass asked to be excused from serving on the business committee—assigning as his reason for the request, a fear that if men were on the committee, all the work of writing as well as thinking, would be attributed to them by those incredulous to woman's capacity. Mr. Prior hoped Dr. Snodgrass would waive his objection, and the feeling of the meeting seeming to require it, the Dr. acquiesced.

Finance—Mrs. C. E. Marsh, Mrs. Lum, and Mrs. H. A. Albro.

Nomination—Miss Emily Clark, Mrs. C. E. Robie, Mrs. Mary F. Munson, Mrs. H. E. Hine, Mrs. Doreas Collins, Jane Hunt and Miss R. A. Donovan.

The business committee having retired to prepare business for the meeting, an opportunity was given for remarks from individuals in the audience. Mr. Letchworth, being called for, addressed the audience upon different points of the cause, which this meeting was called to advance. He was followed by Miss Clark, Mrs. Albro and Miss Donovan, whose aim seemed to be, to infuse into the minds of the people, a determination to carry out the principles of prohibitory legislation.

The business committee not being ready to report, and the hour of adjournment having arrived, the meeting adjourned to meet at 2 P. M.

**P. M. SESSION.**—After the meeting was called to order, Miss Donovan occupied the time until the business committee reported. She spoke of her winter tour in some of the western States, and in Kentucky. She said that although Kentucky was cursed with the foul blot of slavery, which was sustained by their laws—yet there was another curse resting down upon the people, both bond and free, even the slavery of alcoholic beverages. The sentiment in Kentucky was very strong in favor of prohibitory legislation.

Miss Donovan presented some of the medals, recently issued in commemoration of the passage of the "Maine Law" in the State of New York. Its motto was "No Repeal!" showing the determination of the prohibitionists of the State.

Mrs. Fish, chairman of the business committee, then reported the following resolutions:

**Resolved,** That the officers and members of the Women's N. Y. State Temperance Society, in assembling at their third annual meeting, have special cause for thankfulness to God and legislative agents, and to all of both sexes, and every sphere of influence exerted in this behalf, in find-

ing themselves at length standing upon the firm platform of that prohibitory law, for which they have so long earnestly and unceasingly petitioned and worked; and although the friends of temperance who have come together in open convention, may have differed more or less heretofore, as to minor issues, they feel that *now* there is but *one* issue; and that the execution of the *people's will*—so often and emphatically expressed by thousands of lips, and written by thousands of pens—moved by the cries of the many victims in ruined homes—and for this end it will be their pleasure to struggle on, till prohibition shall have done its glorious and merciful work, and marked its new era on the pages of human history.

**Resolved,** That inasmuch as there is evidently an impression abroad, among even professed friends of temperance, *since* the enactment of prohibition, that *their work is done*, and the rest remains to the agents of the law, while another class are uttering words of despair, as to the execution of our prohibitory law in certain localities; we would say to the one class our work is only fairly begun, to the other, it only requires them to *will* execution, since *the way* has now been opened; and this they can do by their personal influence often in the capacity of law administrators, and always though neighbors so commissioned, as judges, jurors, prosecuting attorneys, and other officers of their courts of justice.

**Resolved,** That we hail the passage of the prohibitory law as an omen of a brighter future in the temperance cause, we would still earnestly impress upon the friends of this movement, the necessity of being unwearied in their exertions to create a right public sentiment, without which the law cannot be sustained.

**Resolved,** That women, who at this period of the temperance reform, stand aloof from active participation in the cause, deeming such unsuited to the "sphere of woman," are manifestly for "behind the times," and need especial enlightenment upon the subject.

**Resolved,** That in no way can woman prove herself a "help-meet" for man, more than in active and untiring efforts in the temperance reform.

**Resolved** That those men who have so fearlessly and untiringly labored to obtain a Maine Law for our State, have proved themselves true champions of liberty, worthy and honored descendants of the heroes of '76, and as such, entitled to the gratitude of not only *our State*, but the entire nation.

**Resolved,** That the noble example of Mayor Wood, of New York, in executing the "obselete Sunday law" (so called) should greatly encourage other friends of temperance and good morals, placed in similar positions of executive power.

**Resolved,** That the use of Tobacco is not only an intolerable nuisance, but a great barrier to the great temperance reform; originating as it does in the young, a morbid appetite for stimulants, while keeping it alive in the old, and that we will discountenance its use in all suitable ways.

Mrs. Albro moved the acceptance of the report of the business committee, which was carried.

The resolutions being now before the meeting for discussion, free liberty was given for any one to speak upon such of them as they should choose.

Miss Clark, of LeRoy, opened the discussion upon the second resolution, in reference to action in the presence crisis. Rev. Mr. Hosmer being called for, came forward and raised his voice in favor of our cause as it now exists. His remarks were of a very interesting character.

On motion, the discussion of the resolutions was suspended. The constitution of the society was read, and memberships solicited by the Secretary.

Meeting adjourned till 7½ o'clock, P. M.

**EVENING SESSION.**—Meeting called to order by the President. The annual report of the executive committee, prepared by Mrs. Albro, was read, which occupied some three quarters of an hour.

The speakers who followed were Miss Clark and Hon. B. F. Joy. Mr. Joy was truly welcomed to the platform of the Women's N. Y. State Temperance Society. He spoke for some half an hour in his own peculiar style, after which Mrs. Fish and Miss Donovan made some remarks, and the meeting adjourned to 10 o'clock next morning.

**SECOND DAY'S SESSION—Morning.**—President in the chair; prayer by the Rev. Mr. Harris, of Reed's Corners, Ontario Co.

The minutes of the previous day's sessions were read. The resolutions were again taken up for discussion. Mrs. Fish moved that the eighth resolution, on the tobacco question, might give place to one upon the same subject which had been pre-settled this morning. Carried.

Dr. Snodgrass supported the former resolution. Mrs. Fish did not think the platform of the Women's Temperance Society, was the place to discuss this subject. If an anti tobacco society could be organized, she would engage in it heart and soul. The Rev. Mr. Ives, of Auburn, said he did not care whether either of the resolutions upon tobacco were passed by this meeting, but he was glad to see the question agitated. M. Letchworth thought it a side issue, and therefore out of place.

A motion to postpone a further discussion of the resolution, was carried.

The nominating committee then reported the names of ladies to be supported at the election of officers.

Mrs. Fish then presented a letter which had been mysteriously handed her—signed "A citizen of Auburn." Objections were made to reading an anonymous letter, it being against the rules of the society to read in public any letter before submitting it to the Ex. Com. But curiosity being rife among the men as well as women present, a call was made for the reading of the letter. The letter was read, and it called out a discussion which was any thing but agreeable; detracted from the interest of the meeting, and took up much time which had been set apart for more important discussions. The time having arrived, the meeting adjourned to 2 o'clock, P. M.

**P. M. SESSION.**—After the opening of the meeting, the treasurer's report was read. Next came the balloting for officers for the ensuing year, which resulted in the election of the following:

For President, Mary C. Vaughan, New York; Recording Secretary, Mr. Angelina Fish, Victor; Corresponding Secretary, Mrs. H. Attilia Albro, Rochester; Treasurer, Mrs. C. E. Marsh, Rochester.

For Executive committee, Mrs. P. L. Alling, Rochester; Miss Emily Clark, LeRoy; Mrs. C. W. Robie, Buffalo; Mrs. Almira Gregory, Ithaca; Mrs. Ellen P. Lum, Seneca Falls; Mrs. H. E. Kine, Weedsport; and Mrs. Mary Y. Mason, Weedsport.

During the balloting, Dr. Snodgrass came forward and pleaded earnestly in behalf of our paper enterprise. The ideas he advanced were of an interesting character, and if carried out, will result in great good to our enterprise and the cause at large. He proposed that he would be one to give 25 cts. towards raising \$5 00, to be applied to furnishing our paper to the wives of hotel keepers. He believed these little messengers would be most welcome to many of these wives and their daughters, and perhaps eventually make to prohibition.

Dr. S. was followed by Miss Clark, Hon. Mr. Joy & Mrs. Vaughan, and a contribution was taken amounting to \$12 00, towards scattering the *Women's Temperance Paper*, in the families of hotel keepers of our State.

A call having been made for the adoption of the resolution on tobacco, and after much discussion as to which of those that had been presented should be adopted, the adoption was fixed upon the one with the amendment.

Mr. Joy then took the floor by request, and spoke upon different points connected with the temperance enterprise, and finished up by referring at some length to the idea that exists, that woman is incapable of understanding the policy that lies at the foundation of any great moral question.—He also spoke of the opposition that was rife in many localities relative to woman's public labors. He sustained the position take by the women of the State New York on the temperance question.

Mrs. Albro said she fully understood what opposition to woman's public labor in the temperance cause, meant. She had experienced it. She knew too, what it was to receive kindly aid in such public labors for temperance, so she appreciated it, as did also others who were her co-laborers in the cause. Opposition had now become the exception and not the rule.



Mrs. A. then read a little paragraph from the June No. of the *Women's Temperance Paper*, in reference to the prudential committee of the Baptist Church of Prattsburg, N. Y., refusing to open their house for Miss Filkins to give a temperance lecture in. The academy hall was also refused her; although both of these places were occasionally let for low theatrical exhibitions, as well as other equally instructive and moral entertainments.

She further said there was a lady in this hall who had been for years an earnest laborer in the cause of temperance—was the president of an auxiliary society, and had been persecuted for continuing in the way of doing her duty, as president of such a society and a temperance woman. She would introduce the lady to the audience, that she might make a statement of her own case.

The lady was introduced, and presented the facts in her case which awakened the interest of the audience in her behalf. When she took her seat, the following resolution was offered by the Rev. Mr. Harris, of Reed's Corners, Ontario Co., which was unanimously received and passed by the audience:

**Resolved**, That the lady, in the severe trial brought upon her, in her attempt to faithfully perform the obligation resting upon her, as an executive of the Women's N. Y. State Temperance Society, has our most cordial sympathy, and that we most cheerfully commend her course in the circumstances; and that she be asked to furnish to the *Women's Temperance Paper*, the resolutions she had read, with a brief statement of the attendant circumstances. Adjourned to 7½ o'clock.

**EVENING SESSION.**—Letters were read from Mrs. F. D. Gage, of St. Louis; Neal Dow, and Hon. Gerritt Smith.

Mrs. Fish was then introduced, and presented what she termed "A stary leaf from the log-book of the Society." It was somewhat novel in its style, having been "got up" in a nautical phraseology. From the expression of the audience, we judged it was well received.

Mrs. C. Annette Harris was then introduced by the President, and gave a beautifully written address, which contained much that was deeply interesting to the friends of the cause.

She was followed by Miss Clark, Mr. Joy, and Dr. Snodgrass; and after another appeal from the Dr. in behalf of our paper, another collection was taken, amounting, with that which had previously been taken, to \$19 62, \$5 00 of which was donated by Dr. S.

During the Annual Meeting, \$26 64 were received for memberships, and \$10 04 for subscriptions; also a donation received by Mrs. Vaughn, from Judge Hay, of Saratoga Springs, of \$10.

The following resolution was then offered and passed by the meeting.

**Resolved**, That the *Women's Temperance Paper* has, in the opinion of this Convention, done great credit to the publishing committee, the editors and contributors, and proved itself a most efficient agency of reform, and as the only paper within our knowledge conducted exclusively by women, we cordially commend it to the support of the friends of temperance.

On motion, the meeting adjourned.

H. ATTILIA ALBRO, Sec'y.

From the Woman's Advocate.

#### Female Physicians.

DEAR MISS McDOWELL:—I presume to send you, for your especial amusement, the following exceedingly delicate morcean, which I take from amongst the Sandusky, Ohio, Com. "Advertiser's" items:

The Paris correspondent of the Newark "Advertiser" says, that among the students at the Hospital (Hotel Dieu) is one of the fair sex, or supposed to be. She is about twenty-five, with high cheek bones, square features, of a rather masculine cast, wears a frock with no beard, and elbows her way lustily in the crowd, with an energy and perseverance, that enables her to see and hear all that is done and said. Pocket book in hand she is always present in Lober's train, and bears the jamming to which she is subjected, with no more complaint than the ruder sex. The writer says:

"I have seen children with two heads, but no monster of them all is so disgusting as this unsexed woman, who has forsaken the needle for the scalpel, and would have more pleasure in sawing off a man's leg than in mending his breeches. They say she is American. I do not believe it. Such brazen immodesty could not have sprung from our soil where, if the report of certain travelers speak true, the ladies have reached the opposite extreme, as witness the care with which it is said they clothe the 'supports' of their pianos."

Now is not the above delectable! Does it not enhance your before exalted opinion of the masculine judgment and candor! He, the writer, has seen children with two heads—but no monster of them all (poor little innocents) was so disgusting! as this unsexed woman, &c., &c. In all cases that concern woman, man seems incapable of seeing more than one side of the question—This poor gentleman talks boldly of the "brazen immodesty" of this female student of surgery—but doubtless sees no immodesty, or even indelicacy, in submitting his wife or daughter, sister or friend, under the most revolting indelicate circumstances, to the presence, the eye, and the touch, of a male surgeon!—a bestial barbarism, to which no force could compel the savage woman of our wilderness, to submit. It is shocking to our Saxon that a woman should stand amongst men and witness that, which thousands of women submit to, at the hands of men. These women who with the courage and constancy of martyrs, brave not only the sneers and abuse of such as our letter writer, but the shock of public opinion, the condemnation of the conventionally delicate, and the contemptuous distrust of scientific men, for the holy & commendable purpose of benefitting their thitherto outraged sex; of excluding the monstrous, impropriety of male attendance, from the room of the sick or parturient woman,—of making the inner chamber of weakness, of suffering of the unavoidable and often gross indelicacies of the woman's trial-time—a sanctuary, sacred, to modesty into which no male practitioner, with his coarse nature, his animal propensities, his inability to sympathize with sufferings to which he is not liable; his education strengthened propensity to underrate the pangs and sorrows of womanhood, shall henceforth be permitted to enter. It has always been a wonder to me, how the monstrosity of male midwifery, ever obtained a footing in society, laying the smallest, claim to virtue or propriety. I should imagine every man, having female relatives, could not only sanction, but aid the efforts of those glorious pioneers of domestic sanctity, who have gone forth to qualify themselves to attend worthily at the bed side of suffering woman, and also to give instruction to those of her own sex, as shall feel themselves able and willing to devote their energies to this work of pure philanthropy. No man, excepting the nearest relatives, should ever set foot in a woman's sick-room; and yet modern refinement admits "the doctor," who often excludes the husband from the presence of the suffering wife, on whom he (often unnecessarily) lays his licensed, but none the less indecent, hands.

And woman, will she, can she discountenance this blessed movement in her favor? If there be any so wedded to the old abominations of male practice, as to denounce or discountenance the efforts of woman to take man's place, beside her, I can only say, with the wise man of old, "Let her fall into the hands of the (male) physician." I verily believe that hundreds of young women, our best, because the most pure and delicate, go down yearly to the grave, because they cannot describe their ailments to the medical man, who sits regarding them, with his bold, searching eyes. And in fancy, what an absurdity it seems to call a man to administer to their delicate diseases. I have known active medicines given to a babe, suffering from the irritation of a misplaced pin, an uneasy garment, or the bites of fleas or mosquitoes. But how should the doctor know? The child had worried and cried until it was exhausted & feverish, and he was expected to do something. A woman would understand the case far better. Let us have female doctors for women and children, and may God bless the pioneers in this good cause.

LYDIA JANE PEIRSON.

#### WARM WEATHER HYGIENE.

The approach of warm weather renders it appropriate to present a few suggestions as to the laws of health, which it is important to bear in mind at the present season.

The hygiene of summer is, in many respects, opposite to that of winter. In cold weather the constitution is generally more robust, more food is consumed, and the waste of the constitution is greater; hence the leading object in winter is to furnish a generous supply of nourishing food, to counteract the greater waste of material, and to keep up the temperature of the body. In summer, on the contrary, the waste of material is much less, the temperature of the body is easily maintained, the demand for food is more moderate, and the constitutional sensibility and excitability are greater. Hence, while a generous nourishing diet is appropriate to winter, temperance is peculiarly necessary in summer. Articles of a heating and stimulating nature produce a grateful warmth in winter, but are highly objectionable in summer. Stimulus is less needed in warm weather, but much larger quantities of fluid are required to supply the waste of perspiration and mitigate our thirst.

Another important difference between summer and winter is to be observed in the fact, that cold exerts an antiseptic influence, while warmth promotes putrefaction and every species of decomposition of organized materials. Hence in winter we need be but little concerned about the purity of air around our dwellings, while in summer it is a matter of vital importance. The most rigid cleanliness should be observed as the weather grows warm, by removing the decaying vegetable and animal matter from our vicinity.

Under the antiseptic influence of winter, we may consume animal food largely with impunity, but in summer the tendency to decomposition is so great, that the liberal use of animal food, tends very strongly to the development of fever. The chyle formed from animal food, putrefies much sooner than that from vegetable food, and hence may introduce into the system that decomposing tendency which is the essential characteristic of fever.

Thus, in accordance with the wisdom usually displayed in the arrangements of Nature, our appetites in warm weather become indifferent to flesh, while they are attracted to fruits and vegetables. The acid and saccharine elements of fruits, not only reduce the feverishness produced by a flesh diet, but counteract putrescency by their antiseptic influence, purifying the breath and all the secretions.

Our instincts, therefore, are apt to guide us right, teaching us to diminish our consumption of animal food, and to partake liberally of ripe fruits, which are the most wholesome, as our taste pronounces them the best. If, however, we deem a small portion of animal food desirable, to renovate our exhausted constitutions, we should recollect that the same chemical principles are applicable to food, when taken into the body, as previous to its ingestion. The salt, vinegar and pepper, which make our best antiseptic for the preservation of oysters, beef, ham, etc., are equally applicable to animal food when taken into bodies. It is therefore necessary that such condiments should be freely used in summer, by those who adopt a rich diet, in order to guard against the development of fever. Some very groundless notions, in reference to the use of salt, have recently been set afloat, by certain advocates of hydropathy. This necessary condiment they seem to regard almost as a foreign or medicinal substance, not legitimately belonging to a correct system of diet. Such an error, based upon hypothesis and ultraism, is calculated to do much mischief. It is true that salt, when used to excess, becomes injurious, as does every other article of food with which we are acquainted. But chemical and medical experiments show that salt is an essential element of the human body, is an indispensable ingredient of the blood, an active promoter of digestion and nourishment, and an efficient counter-agent of both fever and consumption. If the consumption of salt as an article of food were diminished, there would be a great increase of mortality from con-



sumption and fever, and a greater liability to many other forms of disease. The use of salt is especially necessary in summer, when feverish and putrefactive tendencies prevail, and when the proper amount of salt in the blood is so rapidly reduced by perspiration. With children it is also necessary to counteract the development of worms.

I must therefore insist upon the importance of a free use of salt, in the summer months especially, as a preservative of health. It has been shown by the experiments of Plouviez in France, that salt materially enriches the blood, and promotes the general vigor of the constitution. It has been shown by the experiments of other physicians, that it is one of the most efficient agents in counteracting the development of intermittent fever, and reducing the congestion of the spleen, by which it is accompanied. Popular experience, in malarious districts of country, is equally decisive—salt meat and coffee being considered more wholesome than fresh meat and milk.

Above all, let no one with a pallid countenance, with a scanty supply of blood, and a feeble constitution, think of dispensing with salt, which is one of the most necessary agents for the nourishment of the body and enrichment of the blood.

The morbid tendencies of summer are chiefly developed in the digestive organs,—those of winter in the breathing organs, kidneys, muscles, and fibrous structures. Hence it is necessary in summer that we should watch with jealous care the condition of the appetite and the bowels. The exhaustion or failure of the digestive apparatus, may bring on a fever insensibly, while we are scarcely aware of our danger.

The loss of a very serious symptom, indicating often the approach of fever; hence the common and agreeable condiments salt, vinegar and pepper, by which the activity of the digestive organs is maintained, should always be at hand, ready for use, when the appetite is failing. The proper use of these simple condiments would entirely prevent, or cure the majority of the attacks of diarrhoea and cholera.

Of all forms of disease, however, hot seasons are especially apt to produce disorders of the liver. Against these we should especially be on our guard. To ward them off it is necessary to understand that hepatic diseases may arise from two causes, a state of congestion, or a state of inanition of the liver itself. The state of congestion occurs whenever, owing to a weakened action of the heart, or sluggish habits, venous blood is allowed to accumulate in the liver, and when, at the same time, an unusual amount of blood is sent to the liver in consequence of indulgence in high living. When the fulness of the liver, thus produced by gluttonous and intemperate habits, is not counteracted by an active circulation, or when the weakened state of the heart prevents it from depleting the liver, a congested condition of the latter is produced, which necessarily runs into disease. This condition is also greatly aggravated by exposure to cold, when in a feeble state, driving the blood into the interior, and oppressing all the interior organs.

The opposite condition of inanition may be produced by a life of incessant excitement, activity and abstemiousness, in which the increased action of the heart depletes the liver, while owing to abstemious habits its natural supply of blood is greatly reduced. In either case the functions of the liver are impaired or suspended. In the former case, when the liver is suffering from intemperate indulgence, and the consequent congestion, the remedy is to be found in a more active and temperate life; alcoholic drinks must be rigorously forbidden; animal food laid aside, grapes, peaches and other fruits and vegetables freely used, and habits of activity adopted. In the opposite condition, accompanied by a feverish state of the circulation, and a contracted, inactive condition of the liver, we should seek rest and quietness, cultivate the appetites, and endeavor to promote a healthy digestion. If, however, the exciting cause be found in the malarious atmosphere of a district where fevers are prevalent, our only safety is to escape to a healthy atmosphere, where putrescent emanations, and the various forms of hydrogen gas are not exerting their contaminating influence.

If we cannot escape the unwholesome atmosphere, we may guard to some extent against its effects by careful regulation of the diet,—using ripe and wholesome fruits, and not neglecting the antiseptic condiments of the table, salt and vinegar.—The true hygienic principle, which I have been advocating for many years, is, that we should never be cured of diseases, but should always smother them by prevention instead of cure.

There is a still higher hygienic principle to be impressed upon the public mind, a truth of which our moralists have not been aware. Man should regard all diseases as punishments for some violations of the natural laws. He should receive his punishment meekly, and profit by the lesson. The time may come when a well educated man will be ashamed to acknowledge that he was ever sick.—*Buchanan's Journal of Man.*

#### MIND THE DOOR.

Did you ever observe how strong a street door is—how thick the wood is—how heavy the chain is—what large bolts it has—and what a lock? If there was nothing of value in the house, or no thieves outside, this would not be needed, but as there are precious things within and bad men without, there is need that the door be strong and we must mind the door.

We have a house. Our heart, dear children, may be called that house. Bad things are forever trying to come in and go out of our heart.—I will describe some of these bad things to you.

Who is that at the door? Ah! I know him.—It is *Anger*. What a frown there is on his face! How his lips quiver! How fierce he looks! I will hold the door and not let him in, or he will do me harm, and perhaps some one else.

What is that? It is *Pride*! How haughty he seems! He looks down on everything as though it was too mean for his notice. Ah! wicked *Pride*! I will hold the door and try to keep him out.

Here is some one else. I am sure, from his sour looks, his name is *Ill Temper*. It will never do to let him in the house, he makes every one unhappy, and it will be hard to get him out again. No, sir, we shall not let you in, so you may go away.

Who is this? It must be *Vanity*, with his flaunting strut and gay clothes. He is never so well pleased as when he has a fine dress to wear, and is admired. You will not come in, my fine fellow; we have too much to do to attend to such fine folks as you. Mind the door.

Here comes a stranger. By his sleepy look and slow pace, I think I know him. It is *Sloth*. He would like nothing better than to live in my house, sleep and yawn the hours away, and bring me to rags and ruin. No, no, you idle drone, work is pleasure, and I have much to do. Go away; you shall not come in.

But who is this? What a sweet smile! What a kind face! She looks like an angel. It is *Love*. How happy she will make us if we ask her in. Come in, come in; we must open the door for you.

Others are coming. Good and bad, are crowded up! Oh! if men keep the door of their heart shut, bad words and bad thoughts would not go in and out as they do. Welcome to all things good—war with all things bad! We must mark well who comes in, we must be watchful and earnest. Keep the guard! Mind the door!—*Empire City.*

**RAIN.**—We bless God for the sunshine, never for the storm, and get the great wind and rushing rain are needful to our moods. The stormy passions of to day rejoice in the tempest. Lear must have rushed out into the storm or his poor head would have burst just as it became crazed. The dim, sorrowful past needs the storm for reminiscence' sake. Our bye-gones are always best revived when the rain is coming down; our great trials our Gethsemanes, as it were, have assumed angelic shapes, our lesser griefs are tender cherubs, which we now fondly lovingly, and our few joys grow radiantly beautiful to our eyes, become the Jura heights which first crown themselves with the morning, and resign the halo latest in the gloaming. If strong and wise we fix our eyes upon

these until the whole valley of the past grows into sunshine—we see how the dark days are few compared with the many out of which a genial spirit can always furnish forth a softened light; for, we learn that the dark spot upon our sunshine is the shadow of ourselves.—*The Newsboy.*

**MISS HOSMER, THE SCULPTOR.**—A recent letter from Rome says:

Miss Hosmer is prosecuting her art with the zeal of one truly called to its noble mission, and what she has already accomplished proves that she has not mistaken her avocation. Her busts of Medusa and Night are full of grace and fine feeling, so excellent, indeed, that the former has already been several times repeated. Two works in progress on a larger scale are the "Galatea" and "Norma," which the artist hopes to complete in the course of the coming two years, at the end of which term she proposes to make a visit to America. The Norma is already studied in clay, and may be seen at the room of the artist, at the studio of Gibson, the distinguished English sculptor. The passage chosen is where the priestess is about to sacrifice her children. The statue will possess additional interest from the fact that the face is to be modeled after that of her friend Madame Sartoris, the one who, as Adelaide Kemble, became so eminent in personating the character.

**BULWER ON THE AMERICAN PRESS.**—Bulwer, the novelist, in his speech on the stamp duty, remarked, "you have been led to infer that the American press is left in the hands of ignorant adventurers, whereas the remarkable peculiarity of the American press is that it absorbs nearly all the intellect of that country. There is scarcely a statesman of eminence, an author of fame, who does not contribute to the American press."

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